

PREACHING CROSS

THE CHURCH OF EUTHANASIA

P.O. BOX 261, SOMERVILLE, MA 02143

TERMINAL ILLNESS strikes three out of five individuals in the United States. Statistically speaking, there is almost a one hundred percent probability that either you or someone you love will suffer from some form of terminal illness. As the incidence of cancer and other terminal illnesses skyrockets, insurance companies reap fantastic profits betting on your odds of survival. Most people buy into the so-called "health care" system at some level, and thus prepare themselves intellectually and financially for disability and death, but recent research suggests that very few people make any attempt to prepare themselves *emotionally* for the dreadful possibility of extended terminal illness.

There are many reasons for this, of course, but chief among them is the enormous emphasis placed on youth in highly industrialized cultures. Unlike the supposedly "primitive" societies who revered their elders and accepted or even welcomed death as the inevitable spiritual transformation of all life, our "modern" materialistic culture hides its elders in "nursing homes," where death is conducted efficiently and

quietly like so much business, far from the glamorous world depicted on television.

GOOD DEATH is the real meaning of the Greek word "euthanasia", and in ancient Greece the Hippocratic oath bound all doctors to provide good death just as much as good life. How ironic it is that today, doctors still swear allegiance to this sacred oath! Down the long white corridors, packed together in barren rooms, attached to feeding tubes and artificial organs, the terminally ill lie in mute testimony to the hypocrisy of our medical technology. They cry out for good death, and instead they are abandoned, beyond hope. While the health care providers line their pockets with insurance money and social security checks, the elderly and terminally ill are imprisoned, their voices silenced by loneliness, their minds crushed by boredom, until only their suffering and longing for death remain.

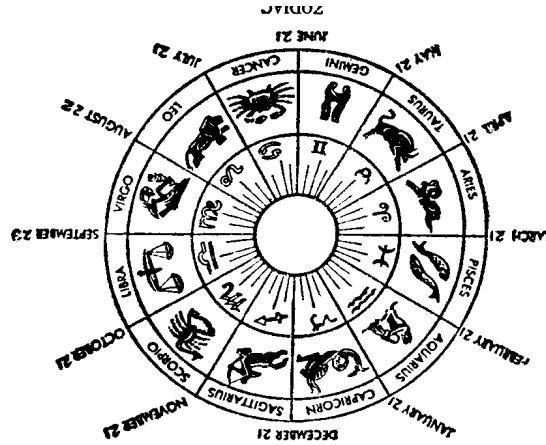
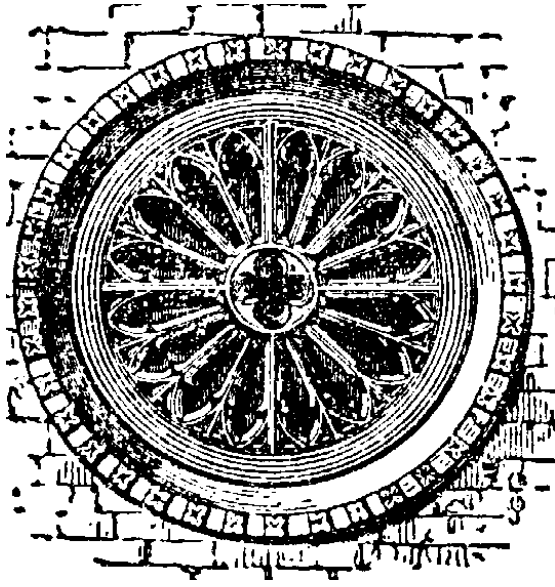
How did this come to pass? How did human beings allow such a situation to develop? The answer lies at the very center of the modern world-view. Through education and propaganda, modern man is conditioned to believe that his quality of life has been increased by the boundless proliferation of technical improvements he calls "civilization." Unfortunately the technical force is a blind force, and seeks always to become an end rather than a means. The paradigm of *efficiency*, that most supreme goal of all technique, is not well suited to good life, or good death. Modernity is founded on the notion that there is a single most efficient method for accomplishing any given goal. Yet who would knowingly treat their loved ones "efficiently?" Imagine saying to your loved one, "honey, I love you so I'm going to maximize my output in the minimum time!" These are the technical terms of the the world of machines, to which we are increasingly forced to adapt.

Yet no matter how successfully we adapt, deep within our hearts, we feel pain and outrage at the coldness and sterility of the inhuman world that results from the technical paradigm. No

matter how comfortable we become, no matter how much material wealth we accumulate, deep inside we know that we are not living the "good life," and that we are unlikely to face the "good death" either. Who can we turn to for help? Where is the Good in all things?

IF YOU FEEL EXCLUDED from your traditional religion by your beliefs about euthanasia, sexuality, or anything else, we can help! The Church of Euthanasia was founded in 1992 by Rev. Chris Korda, as a response to the growing epidemic of terminal illness including cancer and AIDS. In the wake of the tremendous controversy surrounding Dr. Jack Kevorkian and his "suicide machine," it is clear that Dr. Kevorkian and his supporters in the Hemlock Society are only slightly ahead of their time. A growing number of people are choosing to rebel against the tyranny of the nursing homes and insurance companies by taking their deaths into their own hands. Already legal battles are being fought over the right to die in many states, and the Rev. is confident that they will eventually be won.

In the meantime, euthanasia is still widely condemned both by conventional churches and by the state. Terminally ill people continue to languish in nursing homes around the world, denied the release they pray for, by the lack of a "living will," or by the commandments of their family's religion. Until less efficient, but more *humane* practices are adopted, the Church of Euthanasia will be here to help the many victims of our "enlightened" age.



WHO CAN SAY WHAT THE FUTURE HOLDS?

PROTECT YOURSELF against the evil fate of prolonged terminal illness! Under today's circumstances, the Church of Euthanasia encourages *all* individuals to prepare a *living will* and have it witnessed, as soon as possible. A living will is a request to not be needlessly kept alive on support equipment; it gives the doctor protection from lawsuits by relatives after your death. This simple, purely legal maneuver can save you from profound suffering at the hands of well-intentioned people. Many individuals secure a more potent document, the *Durable Power of Attorney for Health Care*, which assigns someone else the power to make health care decisions if and when you can not. Some go further still, and actively seek to bring their life to an abrupt end, in an act of "self-deliverance." Various laws prohibit us from directly assisting anyone with their self-deliverance, but part of our work is making the relevant information widely available. In addition we also provide free counseling services, and referrals to sympathetic physicians in countries where euthanasia is legal. Our principle goal is to gradually lessen the personal, cultural, and religious stigma attached to euthanasia and self-deliverance. We accomplish this through education, outreach, and most importantly, through offering all open-minded

persons an alternative form of worship that does not judge them for their private beliefs about euthanasia.



Hindu - Catholic - Buddhist - Protestant
Hebrew - Taoist - Islamic - Pagan

**If you are tolerant of others,
you are welcome here!**

RELIGIOUS DIVERSITY is what we are all about! The Church of Euthanasia will make every effort to accommodate you, no matter what religious beliefs you hold, so long as you respect the rights of all other persons to freely express *their* religious beliefs. We have very few rules, but this is certainly one of them. We also insist on the right of all individuals to die with dignity. For safety's sake, anyone who publicly or privately contradicts either of these principles must seek refuge elsewhere. As an extra assurance, our members are required to sign the following pledge:

I, _____, a member of the Church of Euthanasia, hereby pledge to uphold the right of all persons to die with dignity, at the time of their own choosing, and in a painless manner, without unwanted interference. I further pledge to uphold the right of all persons to freely express their personal religious or spiritual beliefs.

MEMBERSHIP in the Church of Euthanasia is both symbolic and actual. If you agree with the principles we uphold, you are a member, wherever you are. *Participation* is the real gauge of membership. We always need more volunteers! There are no dues or fees, though donations may be suggested for formal initiation and other services. Of course, we welcome contributions from members and non-members

alike. Please note that your contributions are not yet tax-deductible.

THE INTERNET is home to our electronic church, or "e-church," one of the first of its kind! No matter where in the world you are, if you have access to Internet e-mail, you can receive Rev. Korda's inspirational Sunday "e-sermons," and correspond with other Church members. You'll also receive our "e-journal" and notices of upcoming ceremonies and other events. Just send us an e-mail, and we'll take care of the rest. Our address is:

coe@netcom.com

JOIN US for a ceremony, and help us celebrate the spiritual aspects of life in a supportive, non-threatening environment. Our ceremonies are held more or less monthly, depending on the influence of the heavenly bodies, at the houses of members who volunteer their time and hospitality. You can count on a sermon by the Rev. or a guest speaker, as well as the reading of sacred poetry, sometimes accompanied by music and dancing. Our use of the Native American tradition of the "talking stick" gives *everyone* an opportunity to express their thoughts and feelings to the group, and ample time is always set aside for reflection and prayer. Since the locations and times of the ceremonies vary, be sure to contact us for the current information, at (***) ***.****. If you have special needs, give us plenty of notice, and we will do our best. Members are encouraged to bring refreshments, but no alcohol please!



The activities of the Church can be broken down into four basic categories: Education, Outreach, Worship and Fundraising, in descending order of importance.

1. Education - Educating groups and individuals about euthanasia and the right to die with dignity.

- a. Seminars - The Church plans to hold free seminars on euthanasia as funds permit.
- b. Publishing - A quarterly newsletter is planned, along with an international directory of resources, again as funds permit.
- c. Counselling - The Church offers individual counselling for those who feel excluded from other support groups by their personal beliefs regarding euthanasia.
- d. Lectures - Rev. Korda delivered several lectures on dying with dignity on local radio stations in Boston, and has upcoming engagements in Los Angeles, CA and NYC.

2. Outreach - Promoting discussion and increasing public awareness of the issues.

- a. Rallies - The Church has participated in two rallies in 1994, on April 30 in Kenmore Square and September 10 at Park Street. Both rallies succeeded in getting people to confront the issues.
- b. Marches - The Church is planning a "Death With Dignity" march in the spring; There is strong support from the membership, and permits are being applied for.
- c. Visibilities - Small groups of members periodically organize to staff a table at a public event.
- d. Interviews - The Rev. has been interviewed by Outside magazine and other publications.

3. Worship - Re-connecting with the well-spring of our being through meditation and prayer.

- a. e-sermons - An "electronic" sermon is delivered via the Internet each Sunday at noon, EST. The sermon is followed by an opportunity for silent contemplation.
- b. Public services - Physical public services were held near Harvard Square on the Esplanade this summer. More public services are planned as funds and weather permit.
- c. Private services - Members may be invited to private services depending on the astrological situation. These services are small and generally held at a member's house.

4. Fundraising - A necessary evil.

- a. Contributions - The Church welcomes contributions from members and non-members alike.
- b. Suggested Donations - Donations may be suggested for initiation and other services including the planned newsletter, based on ability to pay.

Provide a brief history of the development of the organization including the reasons for its formation:

The Church of Euthanasia was founded by Rev. Chris Korda in 1992, after the idea manifested itself in a dream. The Church was a personal spiritual response to the tremendous controversy surrounding Dr. Jack Kevorkian and his so-called "suicide machine." The Rev. felt that Kevorkian and his supporters in the Hemlock Society were ahead of their time, and that the ecclesiastical community had a lot of "catching up" to do, particularly here in the United States. The Church is devoted to de-mystifying the controversial topic of euthanasia, and to helping the issue become

accepted within the organized religious mainstream.

Does the organization have a written creed or statement of faith? If yes, supply:

Each member signs a pledge, which simply says:

I, _____, a member of the Church of Euthanasia, hereby pledge to uphold the right of all persons to die with dignity, at the time of their own choosing, and in a painless manner, without unwanted interference. I further pledge to uphold the right of all persons to freely express their personal religious or spiritual beliefs.

The Church seeks to welcome as many diverse individuals as possible, and thus avoids specific articles of religious faith that might satisfy one group but offend another. The Church does insist however, on the right of all individuals to freely express their religious beliefs. In addition, the Church insists on the right of all individuals to die with dignity. The Church is unable to welcome individuals who publicly or privately contradict either of these principles.

Describe form of worship and attach schedule of worship services:

Worship is of two general types, public and private. The public worship can be further sub-divided into electronic and physical, as described above. Electronic worship is Sunday at noon, EST, on netcom.com. Any individual who has access to the Internet may subscribe to the Church listserver and participate in the electronic worship. Physical ceremonies are held on certain special occasions, including, but not limited to the Solstices, the Equinoxes, and the mid-points between them. Ceremonies generally begin with a sermon by the Rev. or a guest speaker, followed by a reading of sacred poetry, often accompanied by music and dancing.

After a period of silent reflection, the ceremony closes, and depending on the location, refreshments may be offered. All members are encouraged to develop a regular schedule of private worship, in order to continually renew themselves, by dipping into the pool of collective unconsciousness. The exact methods employed are best left up to the individual.

Does the organization ordain ministers or issue church charters? If yes, list qualifications:

The Church currently has no plans to issue any charters. Currently only one individual is actively seeking ordination. The ordination process thus far is as follows:

1. Extensive reading of political, historical, religious and philosophical texts regarding religious liberty and the practice of euthanasia, including the Ancient Greek origins of euthanasia as related to a corrected understanding of the Hippocratic oath.
2. A strict schedule of private contemplation, regular exercise, and self-discipline, including a healthy vegetarian diet free from tobacco, alcohol and other drugs.
3. Weekly meetings with the Rev. and other church members to clear the apprentice's energy field of harmful belief systems that would otherwise interfere with a balanced outlook.
4. Finally, memorization of the sacred poetry, in preparation for the conducting of ceremonies.

At approximately three-month intervals, the apprentice's progress will be evaluated, and when there is general agreement that the goal has been achieved, an ordination ceremony will be held.

The Church of Euthanasia, Inc.
**** Street, Somerville, MA 02143
EIN 04-3249910 CP:E:EO:T:2

This document will attempt to summarize the Church of Euthanasia's "meetings, rallies, and other activities" to date, and demonstrate that these activities have some measure of public support. A considerable amount of time has elapsed during this application process; much of what is described here is new and therefore not covered in the original application. In particular, the church's presence on the Internet has been greatly expanded.

A. Public events

1. Anti-Vivisection March (April 30, 1994). The Church joined CEASE and several other New England anti-vivisection organizations for a protest march and demonstration. The Church was well-received and recruited new members.

2. Sermon in Harvard Square (June 26, 1994). Rev. Chris Korda gave a sermon to Church members and assorted onlookers on the bank of the Charles River in Harvard Square.

3. Boston Population Awareness Day (Sep. 10, 1994). The Church joined Zero Population Growth, the Sierra Club, Cleanwater Action, Mass Choice, and other organizations for a demonstration on the Boston Common. A dozen members came equipped with signs, flags, incense, a giant RU-486 pill, and a nine-foot tall three-dimensional replica of the alien intelligence known as "The Being." The Being was shielded from harmful negative energy by a 100 foot long strip of white fabric carried by members. Rev. Chris Korda and Pastor Scott read from sacred church texts while the members chanted.

4. First Night 94/95. The Church was permitted to join the official Boston First Night Parade with a contingent of twenty black-clad members wearing skull masks, and carrying signs, flags, incense, whistles and an elaborate sculpture titled "The Ark of Materialism." The object was to ritually cleanse the karma of the preceding year, and prepare for the "birth" of the new year, by invoking the symbolism of death. Members also gave away skull masks and whistles, to the delight of the many small children in attendance.

5. The National Stationary Show (May 20-23). In an effort to raise much-needed funds, the Church rented a booth at the Stationary Show at Javits Center in NYC. The Church displayed a line of stickers, buttons, and shirts, bearing "politically incorrect" slogans that promote tolerance of euthanasia, abortion, and sexual diversity, while encouraging awareness of overpopulation and the environment. Though in the minority, the Church was by no means the only religious organization in attendance. The show was moderately successful; a number of small stores around the country agreed to carry the Church's merchandise.

6. Boston Gay Pride '95 (June 10). The Church successfully applied for a table at the reduced not-for-profit rate. The table was used for both fundraising and dissemination of information. A copy of the application letter is enclosed.

B. The Internet

1. The Church of Euthanasia Mailing List (SNUFFIT-L). This is still the primary means through which the Church communicates with its members. The list consists of the e-mail addresses of individuals or organizations who have "subscribed" themselves in order to receive sermons, Church-related news and other information. The list currently contains over 500 addresses. New members can request previous sermons and

other "back issues" via e-mail. The list is also a forum in the sense that members can submit information of their own, but the list is moderated, i.e. all submissions must be approved by the Church directors.

2. The Church of Euthanasia Archive at U. Michigan. This is an archive of everything that has ever been sent out on the SNUFFIT-L mailing list. Internet users with access to the ftp or gopher protocols can simply download the files without having to join the mailing list. The gopher access is preferred as it allows for browsing. Note that the Church's printed materials are being archived separately by the State Historical Society of Wisconsin.

3. The Church of Euthanasia world-wide web site. This is an important and complex development; the web is the future of the Internet. The Church now maintains a state-of-the-art site that includes all Church publications and sermons complete with full color graphics and photographs. The site also contains historical background and resources, i.e. pointers to related information at other web sites. A membership form allows visitors to join the Church and subscribe to the mailing list. A catalog and on-line order form allows visitors to electronically order Church bumper stickers, buttons, pamphlets, etc.

The Church web site can be found easily from an appropriately equipped public library, using any of the various internet "search engines," such as Lycos. Lycos typically searches several million web sites, and returns pointers to the ones that have the highest "scores." The enclosed example of a Lycos search for the word "euthanasia" lists the top ten references, three of which are pointers to components of the Church web site. This indicates that the Church is widely publicized and easily accessible to the lay user. It also suggests that the Church is one of the foremost sources of information on euthanasia on the Internet. The web site has had over 20,000 visitors, and both membership and fundraising have increased as a result.

4. The talk.euthanasia UseNet News Group. The UseNet is a public forum that allows users to post news and information relevant to an established topic. Each topic has its own "news group," and the groups are organized hierarchically. Interestingly, until recently there was no instance of the word "euthanasia" in the hierarchy. There is an elaborate formal procedure for adding new groups, and after months of discussion and voting, the Church succeeded in establishing the group "talk.euthanasia." The charter of this group is included for reference. Unlike the SNUFFIT-L mailing list, talk.euthanasia is unmoderated; members can post their views freely without submitting them to the Church directors for approval.

C. Ceremonies (members only)

Ceremonies have been held on the Solstices and Equinoxes since September 1993. They have been held either at a member's home or outdoors, as weather permits. Ceremonies are described in the original application. A special solar ceremony was held this year, at sunrise on March 21, in solidarity with the indigenous Mayan people of Yucatan Peninsula, Mexico. Prayer, chanting and solar meditation were used to heal the Earth and humanity. The flyer for this special ceremony is enclosed.

D. Meetings (directors only)

Since January 2, 1994, The Church directors have met regularly every Sunday evening, between 6:00 and 7:30, usually at the Middle East Restaurant in Cambridge. Events, policy, and plans for the future are discussed, and decisions are made. In addition, Sunday afternoons are reserved for handling Church business and answering the postal mail. The electronic mail is extensive, and is therefore answered daily.

1993 inventory

Type	Item	Name	Avg Cost	Opening	Purch	Shipped	Sold	Promo	Closing	\$ Value
M	DEMCD	DEMONS CD	4.31	0	492	287	88	199	205	884.37
M	STP12	STPKY 12" SINGLE	0.00	0	0	0	0	0	0	0.00
M	STPCS	STPKY CASSETTE	0.00	0	0	50	0	50	-50	0.00
P	DEMCP	DEMONS COLOR POSTER	0.00	0	0	0	0	0	0	0.00
S	KEVPS	KEVORKIAN PAPER STICKER	0.00	0	0	50	50	0	-50	0.00
S	STPKY	SAVE THE PLANET - KILL YOURSELF	0.31	0	1,500	725	645	80	775	241.35
X	MISC	MISCELLANEOUS	0.00	0	0	0	0	0	0	0.00

TOTAL CLOSING INVENTORY VALUE										1,125.72

1993 expenses and income by item

Type	Item	Name	Expense	Income	Net
----	-----	-----	-----SUM	-----SUM	-----SUM
M	DEMCD	DEMONS CD	-2,690.11	612.00	-2,078.11
M	STP12	STPKY 12" SINGLE	-90.01	0.00	-90.01
M	STPCS	STPKY CASSETTE	0.00	0.00	0.00
P	DEMCP	DEMONS COLOR POSTER	-35.00	0.00	-35.00
S	KEVPS	KEVORKIAN PAPER STICKER	0.00	12.50	12.50
S	STPKY	SAVE THE PLANET - KILL YOURSELF	-467.13	460.00	-7.13
X	MISC	MISCELLANEOUS	-36.00	0.00	-36.00
			-----SUM	-----SUM	-----SUM
			-3,318.25	1,084.50	-2,233.75

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1993 expenses and income by item category

Type	Expense	Income	Net
-----	-----SUM	-----SUM	-----SUM
MISC	-36.00	0.00	-36.00
MUSIC	-2,780.12	612.00	-2,168.12
POSTERS	-35.00	0.00	-35.00
STICKERS	-467.13	472.50	5.37

-----SUM	-----SUM	-----SUM
-3,318.25	1,084.50	-2,233.75

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1993 expenses and income by type

Type	Type	Net
-----	-----	-----SUM
expense	ADVERTISING & PROMOT	-309.00
expense	MANUFACTURING	-2,701.64
expense	POSTAGE & HANDLING	-307.61
-----		-----SUM
expense		-3,318.25
income	CONSIGNMENT	560.00
income	SALES	524.50
-----		-----SUM
income		1,084.50
		-----SUM
		-2,233.75

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1994 inventory

Type	Item	Name	Avg	Cost	Opening	Purch	Shipped	Sold	Promo	Closing	\$ Value
M	DEMCD	DEMONS CD	4.31	205	0	79	4	75	126	543.57	
M	STP12	STPKY 12" SINGLE	3.18	0	1,070	996	219	777	74	235.33	
M	STPCS	STPKY CASSETTE	1.42	-50	110	9	5	4	51	72.45	
P	DEMCP	DEMONS COLOR POSTER	1.88	0	40	23	1	22	17	31.88	
P	JESPS	JESUS DIED POSTER	0.27	0	80	33	15	18	47	12.78	
S	EPNAS	EAT PEOPLE NOT ANIMALS	0.29	0	1,000	419	404	15	581	170.81	
S	KEVPS	KEVORKIAN PAPER STICKER	0.08	-50	800	655	200	455	95	7.86	
S	STPIB	STPKY 2-COLOR STICKER INTL.	0.22	0	2,000	1,217	493	724	783	172.65	
S	STPKY	SAVE THE PLANET - KILL YOURSELF	0.17	775	27,000	23,858	20,675	3,183	3,917	669.65	
T	COETSL	COE T-SHIRT (L) 2-SIDED	7.18	0	72	68	53	15	4	28.72	
T	COETSX	COE T-SHIRT (XL) 2-SIDED	7.15	0	84	72	65	7	12	85.86	
T	KEVTS	KEVORKIAN T-SHIRT	6.02	0	48	45	21	24	3	18.06	
X	MISC	MISCELLANEOUS	0.34	0	225	223	50	173	2	0.68	
Z	SNUF1	SNUFF IT ISSUE #1	1.08	0	800	773	388	385	27	29.20	
Z	SNUF2	SNUFF IT ISSUE #2	1.00	0	1,200	842	449	393	358	357.74	

TOTAL CLOSING INVENTORY VALUE										2,437.24	

1994 expenses and income by item

Type	Item	Name	Expense	Income	Net
----	-----	-----	-----SUM	-----SUM	-----SUM
M	DEMCD	DEMONS CD	-467.89	184.00	-283.89
M	STP12	STPKY 12" SINGLE	-6,902.62	825.75	-6,076.87
M	STPCS	STPKY CASSETTE	-156.26	18.00	-138.26
O	MEMBR	MEMBERSHIP (INCLUDES SUB)	0.00	221.00	221.00
O	SNFYR	SNUFF IT SUBSCRIPTION	0.00	70.00	70.00
P	DEMCP	DEMONS COLOR POSTER	-49.99	3.00	-46.99
P	JESPS	JESUS DIED POSTER	-21.76	16.00	-5.76
S	EPNAS	EAT PEOPLE NOT ANIMALS	-294.00	329.00	35.00
S	KEVPS	KEVORKIAN PAPER STICKER	-66.16	50.00	-16.16
S	STPIB	STPKY 2-COLOR STICKER INTL.	-441.00	226.50	-214.50
S	STPKY	SAVE THE PLANET - KILL YOURSELF	-4,981.51	6,674.50	1,692.99
T	COETSL	COE T-SHIRT (L) 2-SIDED	-517.00	432.50	-84.50
T	COETSX	COE T-SHIRT (XL) 2-SIDED	-601.00	508.50	-92.50
T	KEVTS	KEVORKIAN T-SHIRT	-289.00	166.00	-123.00
X	MISC	MISCELLANEOUS	-1,914.20	12.50	-1,901.70
Z	SNUF1	SNUFF IT ISSUE #1	-1,330.37	424.90	-905.47
Z	SNUF2	SNUFF IT ISSUE #2	-1,406.60	515.25	-891.35
			-----SUM	-----SUM	-----SUM
			-19,439.36	10,677.40	-8,761.96

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1994 expenses and income by item category

Type	Expense	Income	Net
-----	-----SUM	-----SUM	-----SUM
MISC	-1,914.20	12.50	-1,901.70
MUSIC	-7,526.77	1,027.75	-6,499.02
OTHER	0.00	291.00	291.00
POSTERS	-71.75	19.00	-52.75
STICKERS	-5,782.67	7,280.00	1,497.33
T-SHIRTS	-1,407.00	1,107.00	-300.00
ZINES	-2,736.97	940.15	-1,796.82
	-----SUM	-----SUM	-----SUM
	-19,439.36	10,677.40	-8,761.96

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1994 expenses and income by type

Type	Type	Net
-----	-----	-----SUM
expense	ADVERTISING & PROMOT	-2,874.53
expense	FOOD & ENTERTAINMENT	-136.60
expense	MANUFACTURING	-12,297.72
expense	POSTAGE & HANDLING	-2,567.00
expense	RETURNS & REFUNDS	-318.55
expense	TELEPHONE & INTERNET	-1,040.07
expense	TRANSPORTATION & LOD	-165.39
expense	UNCOLLECTABLE	-39.50
-----		-----SUM
expense		-19,439.36
income	CONSIGNMENT	2,195.90
income	DUES & DONATIONS	80.00
income	SALES	8,401.50
-----		-----SUM
income		10,677.40
		-----SUM
		-8,761.96

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Additional Information Regarding Application for Recognition of Exemption

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Additional Enclosures

E-sermons 1-13 (28 pages)
Form 872-C (2 copies)

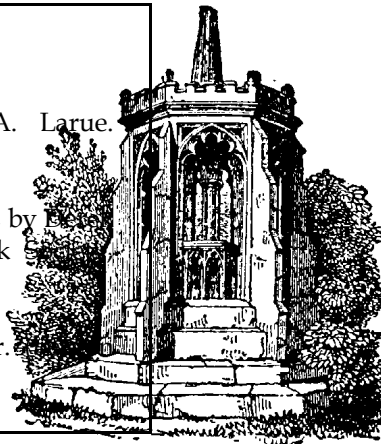
The Church of Euthanasia, Inc. 04-3249910
**** Street, Somerville, MA 02143

Recommended Reading

Euthanasia and Religion, by Gerald A. Larue.
(Hemlock Society, 1988)

The Right to Die: Understanding Euthanasia, by
Humphrey and Ann Wickett. (Hemlock
1989)

Morals and Medecine, by Joseph Fletcher.
Press, 1954)



PREACHING CROSS

I hereby pledge to uphold the right of all persons to die with dignity, at the time of their own choosing, and in a painless manner, without unwanted interference. I further pledge to uphold the right of all persons to freely express their personal religious or spiritual beliefs.

-Rev.

Winter Solst
\$1 Suggested Dona
Free to Member

No decent human being would allow an animal to suffer without putting it out of its misery. It is only to human beings that human beings are so cruel as to allow them to live on in pain, in hopelessness, in living death, without moving a muscle to help them.

-Isaac Asimov

*It will not matter what you do,
But it is very important that you do it.*

-Mahatma Gandhi

The Quarterly Journal of THE CHURCH OF EUTHANASIA

Dear brethren, we hope all of you enjoyed your winter holidays as much as we enjoyed ours. We especially enjoyed the peace and quiet (most everyone travels for the holidays, but not us). The dark days found us meditating, sleeping late, eating regularly (for a change), and catching up on our mail. Many of us in the Northeast were puzzled by the extremely unseasonable T-shirt weather. It appears the planet is indeed getting warm; the experts warn of holes in the atmosphere.

For those of you who couldn't make it, this year's Winter Solstice ceremony was held at Sister Catherine's home, also known as the House of Aquarius. The atmosphere was warm and festive, and the Aquarians outdid themselves with their abundance of delightful vegetarian food. We saw old friends who hadn't fallen off the face of the Earth after all, and many excellent words were spoken. Best of all, those elusive Oracles made a surprise appearance and entertained us for hours with their wonderful music and outrageous shenanigans. Many blessings to the Aquarians and others who labored to make the Winter ceremony a roaring success.

On the other hand, we received the very bad news that my grandmother (known to some of you as Mrs. Keese) was placed on a feeding tube by her nursing home after she began refusing food, in an apparent effort to end her life. Though she is both deaf and blind, and no longer speaks, her body clings to life, long after her desire to live has evaporated. She has no living will, and there is

nothing to be done. She sadly personifies exactly the type of suffering this church is organized to prevent, and our heartfelt prayers go out to her.

-Rev. Chris Korda

LETTERS TO THE EDITOR

Are we being denied the right to die? Why is it so wrong to help another person end his or her misery?

Dr. Jack Kevorkian is referred to as Dr. Death, but he describes his methods as humane and painless. In Washington state people will be voting on an initiative to legalize suicide in cases where the patient has six months or less to live. If this is passed, Washington will be the first state to legalize euthanasia. The truth is, having a terminal disease is agony. One can fight only so long.

This is the point. To people who are suffering, Kevorkian is a savior.

Beth Heyde, Plymouth, MA

THE COMPANIONS OF THE ARK

In the Middle East there is an extensive body of legend and folklore about characters whose names may be familiar to Westerners—Adam and Eve, for example, or Alexander and Roxanne. Yet the stories these traditional

tales tell are far different and far more strange, more adventurous and more dramatic than the versions passed down in the authorized texts.

Here is the tale of the last request of Noah, and of the secret he revealed with his dying words. Noah ordered his eldest son, Shem or Sam (a dreamer and man of visions like himself): "Build an altar on the peak, with a fire perpetually burning, so that all may be mindful of the new life. Build also a house for the nine Ark Companions. They shall stay cloistered in the sanctuary, keeping the fire, and they shall call unto The Highest for guidance for themselves and all the people."

The secret Noah revealed to his son was this: "There was a stowaway aboard the Ark, a supernatural being. He first spoke to me in a dream. He designed and directed the building of the Ark. He was the helmsman when we rode through the Flood."

The sanctuary of the Ark was established in an almost inaccessible place on Altar Peak in the Milky Mountains. It became, over the course of many generations, a wealthy and powerful institution, possessing lands and riches, and commanding the labor of thousands of the fellaheen.

Everything about the Companions was to change with the coming of Mirdad. The rule of the order held that when one of the Nine died, his place was to be assumed by the first petitioner to climb the difficult track to the monastery. Mirdad appeared at the appropriate time, was admitted to the sanctuary, and served the others for seven years in silence. Then, having gained the trust of the Companions, he began the course of teachings that would result in the abandonment of the Ark.

Mirdad's teachings are revealed in *A Lighthouse and a Haven, The Book of Mirdad*. (Mikhail Naimy, first published in Lebanon by Sader's Library, 1948, reprinted by Arkana in 1993.)

"Vast is man and imponderable is nature. Varied are these talents, and inexhaustible these strengths. Beware of those who attempt to set boundaries."

"Burn out a passion ere it burns you out."

"Traverse the segment of duality, the false eternity, and find freedom."

"Man and woman: in time these twins shall be joined as one, even the Overcomer who is neither male nor female; who is the Perfect Man."

Mirdad's words, like all prophecies, have multiple, interrelated meanings. The development and realization of the essential self require a "traversing together," and the acknowledgment of that self as a relationship rather than an individuality.

Or to paraphrase Swami Veda Bharati: freeing the whole of the shakti within oneself achieves the completion of the self.

There is a great deal that could be said about the coevolution of the continual process of balancing inner and outer dualities and the continual engagement in relationships —but I hesitate to bore my good friends and readers with more pompous terms. We are simply

speaking of searching for freedom, and finding nothing less than true freedom. "See that the word itself be a true messenger of Freedom."

What happened to Mirdad and the other Ark Companions? At the time of the traditional Harvest of the Grapes, when many pilgrims came to the sanctuary for blessings, Mirdad announced that a great feast would be held, with all the pilgrims invited as guests of the Ark. When the festival day came there was endless feasting and libations of new wine. Mirdad proclaimed that all the debts of the fellaheen were forgiven. The wine in the sanctuary's cellars was taken out and distributed to all, as well as the grain stores, the money, and other precious things exacted as tribute over many years. Mirdad and the Companions graciously and fairly supervised the giving, there was little in the way of unseemly brawling or greedy protest.

After the pilgrims departed, Mirdad called the last meeting of the Nine. He told them that they were now to go forth into the world, each taking a separate path, no two ever travelling together. They were to work for the weal of the world, to heal and instruct, to assist the heavily burdened, and always to be Overcomers of themselves.

The Companions said their farewells with regret. If they were ever to meet again, it would only be by chance. Yet each of them took to the road with an inner joy, for he was now free. He would find his own way to his destiny.

-Deacon Kelly

THE OTHER SIDE

I was just about to begin my August vacation when Rev. Korda called to remind me of my book-reviewing tasks. I proceeded to Saint Louis, Missouri and devoted a few leisurely days to the antiquarian research I had planned. In my motel room at night I contemplated the books mentioned here.

There are three volumes which deal with the psychic medium George Anderson: *We Don't Die*, *George Anderson's Conversations With the Other Side*; *We Are Not Forgotten*, *George Anderson's Messages of Love and Hope From the Other Side*; and *Our Children Forever*, *George Anderson's Messages From Children on the Other Side*. These books were written by Joel Martin, a Long Island, New York radio and television program host, and Patricia Romanowski, author of a biography of Mary Wilson of the Supremes, and of *Vanna Speaks*. The books are not as well organized as they might be, and contain much ghosted information. Still, George Anderson's surprising clarity of perception of the beyond is very interesting to read about.

He possesses a remarkable talent for communicating with those who have died, or as he would say "passed on to the Other Side." His capabilities include clairvoyance, clairsentience and clairsentience; that is, the ability to see, hear and know what individual spirits or essences are attempting to communicate. He also feels sympathetic pain. If the entity died of a heart attack, for example, George feels a pressure or pain in his chest. In some cases he applies psychometry, the ability to touch and hold an object and to experience some impressions of its owner and the situations in which the object was involved.

The first book, published by G. P. Putnam's Sons in 1988, *We Don't Die*, recounts some of George's personal history. In his childhood he contracted chicken pox and then encephalomyelitis, which paralyzed him for two months. It seems that it was after this that George began to see people who had died, the grandmother of a school friend, for example. And he began to perceive visions of the saints. (George's home was strictly Roman Catholic, and he attended a Catholic school as well.)

He was not encouraged, to say the least, to demonstrate his strange abilities. He came very close to being confined, at the age of sixteen, in a New York State mental hospital. Fortunately the psychiatrist who screened him could discern that he was not the violent schizophrenic that his uncomprehending teachers portrayed in the referral note. George presented as an unusually honest young man who had visions of the dead and of spiritual presences.

When George was about twenty-eight years old, a mutual friend referred him to Joel Martin, the host of a radio interview and call-in program. George was eventually persuaded to appear on the show and to accept calls from the audience. (Everyone and everything after all is grist to the media mill.) George was told nothing about the callers, not even their names. As a rule, the caller would give only "yes" or "no" answers to George's questions or suggestions. A typical conversation might be:

George: "I see St. Florian around. Are you a fireman?"

Caller: "Yes."

G: "Did you recently perform a specific act of bravery or heroism?"

C: "Yes."

G: "It involved a rescue of someone from a fire, they (the spirits) are telling me."

C: "Yes."

For additional examples, usually much more extensive, one has only to locate one or another of these books and browse away. I for one am convinced that George has these abilities. What interests me even more is that he has gone from a rather indiscriminate approach of offering readings for anyone to a point where now he prefers to work for the most part with the parents of children who have died. It seems that the parents' grief is especially intense, and the children, knowing this, make a special effort to communicate, making George's task, so to speak, a bit easier. Also a child's attitude toward death is likely to be less fearful. Very young children, especially, have not yet comprehended that death is something to fear. They are less disturbed and more desirous of communication with those they have left behind.

This rather lengthy prologue brings us to a matter of interest to our readers. What happens when a person dies at his or her own hand? In *Our Children Forever* the authors take up the issue of suicide of adolescents, noting first that 500,000 attempts of suicide are recorded in the U.S. every year, with many more attempts surely going unreported. Of these 6,000 result in death.

George says: "Time and time again, spirits have come through to tell me that when they arrived over there, they were confused, and sometimes in a state of darkness.

Contrary to the teachings of some organized religions, suicide is not a sin per se; those who die by suicide do not go to hell or endure a tortured existence as we have been taught to understand it. However, committing suicide does seem to set your soul's growth or development back. And—I've probably heard this from spirits a thousand times by now—you will suffer terribly over there when you see the grief and pain your death caused."

People who commit suicide, especially adolescents, find their lives too painful and problematic, too unrewarding to continue. Several of the cases in these books show terrible personal dilemmas, such as that of a young woman who witnessed her once successful father's decline into alcoholism, drug addiction, divorce, failure in business and suicide. She killed herself about a year and a half after her father's demise. She was about 20 years old.

The wife and mother in this case (Penny) came to George. Here is some of what transpired at their meeting.

George: "She's talking about writing in a journal. Did she write anything personal in it? She talks about writing a lot of anxieties and feelings in it."

Penny: "Yes."

G: "But she was going through a really bad time most of her life, within herself. Not that she's trying to paint a picture that her life was a total disaster here, but it was a very big struggle in her eyes."

P: "Yes."

G: "Unfortunately, this time it goes too far. That's why I feel like I'm depleted emotionally."

P: "Yes."

G: "Again, like your husband, she had a nervous breakdown and didn't know it. Her whole system breaks down."

P: "Yes."

If there is another kind of life after death, and these books make a very convincing case that this is so, then suicide might be approached as a transformative experience. One might attempt, first of all, to be more deliberate and definite in acknowledging the circumstances and motives urging the act. One might consider the different cultural perspectives on suicide. The Japanese warrior who commits seppuku as the last honorable course of action available to him or her is operating within a very different set of social codes than the young woman mentioned above. Yet there are similarities: desperate resolve and some steeling for the physical pain involved.

The suicide propels himself or herself into the beyond, and likely gives little thought to the possibility that this life's problems may be transformed into conditions that will still obtain in the next level of existence. Again a great deal of forethought must be urged. Perhaps it is of some comfort, as one considers the matter, to understand that assistance will be offered on the Other Side. This seems to be invariably the case with the spirits or essences who come to George.

Perhaps a Zen admonition will best lead us away, for now, from this sobering question. Chao-chou said:

"Before the existence of the world, the Self-Nature is. After the destruction of the world, the Self-Nature remains intact."

-C. G. Dover

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AN AFTERNOON WITH JEREMY RIFKIN

You're going to have to bear with me while I test this room out as we go, there's a lot of static, okay? Bear with me . . .

Well you know while he's doing that I want to try a little . . . I have a little, ah, project for you, okay? I always like to kind of get a sense of who's in the room. I'm going to ask you two sets of propositions, and I want to find out . . . what kind of minds we have here. You ready? Because it separates out on some very fundamentals, and we're going to go right to the fundamentals this afternoon. Proposition one, which makes more sense: the mind is a function of the brain, or the brain is a vehicle the mind uses to express itself. How many think one, that the mind is a function of the brain? How many think two, that the brain is something the mind . . . ah, how many don't care because it's not on the exam? (laughs) We'll separate you out today. Let me give you another one. Forget about everything you read in the textbooks about Darwin's theory of evolution, forget about creationism . . . experientially, which proposition makes more sense: proposition one, first there was the primeval soup; matter in motion. Dead, inanimate matter. And over a period of time, the atoms and molecules bombarded each other, and it gave rise to consciousness. Proposition two, first there was consciousness, and immaterial form, and from that matter derived. How many think one, first there was dead matter and it gave rise to consciousness . . . we've got the hard scientists here. How many think two, first there was consciousness . . . we've got the West coast, okay. (laughs) I understand Fritzoff was already here last night, okay . . .

Our tale begins . . . five centuries ago, and it's going to climax at the Earth Summit in Rio. It began rather inauspiciously, in Tudor England, in the fifteen hundreds, on the village commons. All of Medieval Europe was organized *collectively*. Sustainable agriculture. Generation after generation, the serfs, the landlords, they farmed the same lands, trod the same path, and they organized themselves *communally* in order to sustain their existence. It may not have been the best of all possible worlds, but it was a sustainable form of life for six centuries. Fifteen hundreds, Tudor England. The rising merchant class, a new group of bankers and the aristocrats, joined together and they said look, we've got a better use for the land: let's graze sheep, for the textile markets of the early industrial revolution. Do we graze sheep for textiles, for export, or do we grow grain to feed people? They went with the sheep. And first thousands, then tens of thousands, then millions of people were displaced off the commons, all over Europe, as they enclosed the land commons of the planet. And Sir Thomas Moore, the great schoolman of the Church said, rather prophetically, *sheep devour people*.

That began a journey. And for five hundred years, we have been enclosing commons after commons after commons on this beautiful, small, living planet. First we enclosed the land mass. Somewhere in this century, without much to do, we had enclosed every square meter of land on this planet short of Antarctica. And of course just recently as you know we passed a treaty to finally end it and keep [Antarctica] as a global commons, one last

preserve from the ancient rites. Well we weren't content with just the land; first we enclosed the land, turned it into commodity, into utility, into private property that can be bartered and sold and negotiated in the marketplace, then we enclosed the great oceans commons . . . into sea corridors. And now we have a law, the sea treaty, which allows each country to have sovereign use of two hundred miles out from the coastal waters, thirty-eight percent of the ocean, and ninety percent of everything that's *worth* anything in the ocean. Well, we went after the land, we went after the oceans, what was the next commons we enclosed? The atmosphere. Air corridors, airplane traffic. Now you can buy and sell and lease, what used to be the home of the gods. And after we got through enclosing the atmosphere, we went after the electromagnetic spectrum. Now you have to lease that spectrum, you have to buy it in the marketplace. And after we went after the spectrum and enclosed it and commodified it, turned it into private property for barter, we went after the gene pool in this decade. And now you can patent the microbes, you can patent the animals, you can patent the plants, you can literally enclose the biological commons of the Earth. And finally, we're moving on, outer space. For five centuries, Western tradition has been a history of global enclosure of the commons. The result: today's crisis. The Earth Summit in Rio. Global warming. Ozone depletion. Acid rains. Species extinction. Massive deforestation and desertification. These are *global* crises. We have had . . . many environmental crises in history. But they have always been parochial. They have been localized. They have been limited in time and space. Now for the first time, we have a new *genre* of crises that are *global* in scale.

Global warming.

Global warming is not an accident or a scientific experiment gone awry, it's not just poor management, it is the bill for the entire industrial age. It is the *debt* writ large in the heavens. It's five hundred years of enclosure, compounded by the industrial experience and buttressed by the marketplace. And up there in the heavens is the entire inverse history of the age of modernity. Carbon dioxide, methane, chlorofluorocarbons, nitrous oxide. And now we're choking in our own gases. The sun hits the planet's surface, radiates heat back up, and the heat's not getting off. And our scientists tell us we may see . . . a rise in temperature in your children's children's lifetime, of four to nine degrees fahrenheit. That doesn't sound too bad does it, what's your name? Never sit in the front row Richard, you always get picked on. Richard, if your temperature goes up four to nine degrees you're in big trouble aren't you? Because every species, Richard, lives in a very narrow temperature band. So does the Earth. The Earth is a living organism, I'm not using light poetic license here. We are learning in the reductionism of biochemistry, what every ancient civilization knew, before the age of enlightenment: this planet . . . is . . . *a living organism*. And this planet's temperature has not varied more than three degrees fahrenheit since the last *ice age*, eighteen *thousand* years ago. Now we're talking about a rise in temperature in one lifetime that separates your children from their children, that could eclipse an entire, geologic epoch in world history.

Sea water rise, three to five feet. Entire nations ceasing to exist. The Maldives off India. The Marshall Islands in the Pacific. The Caribbean Islands, we love to vacation there, there may even be no there there. Like the mythical Atlantis submerged under the great ocean depths. Imagine the United States in the year 2030. You could walk across the Mississippi river in August. Giant mud flats. Navigation ceases ten years earlier on that tributary. You go to Chicago's lakefront and you see palm trees right there on lake Michigan . . . because it has the climate of Miami Beach. The Midwest is experiencing drought one out of every three years, threatening the food supply for millions of people in our country and around the world. A new generation of super hurricanes are battering our coastal cities from the Gulf all the way into Norfolk, Virginia . . . they are fifty percent greater in intensity to the hurricanes we know today, more importantly they are forcing salt water in, inundating our freshwater lakes, streams and rivers. Contaminating our drinking water for our coastal populations.

The ozone hole is now so gaping, we are being subjected to massive doses of ultraviolet radiation, millions of additional skin cancers . . . our immune systems and all the other creatures on the chain, are so *compromised*, read the paper this morning, so compromised from the UV, that we are now prone to traditional diseases we had eradicated long ago, and a whole new host of diseases that *cross species boundaries*, to which we know no antidote or cure.

Welcome to the greenhouse world. Welcome to the final climax of five hundred years of historical enclosure. The tombstone for the age of modernity. We're losing a species to extinction every sixty seconds. We'll lose fifteen percent of the plant and animal kingdom in nine years from now. That's massive ecocide, and we have no idea what the implications are. The spreading desertification, down from the sub-Sahara of Africa, in our western rangeland, and in Australia is now acute. In our western range, we've now lost twenty-five to fifty percent of the biomass.

Let me put global warming in a very personal perspective; let's take agriculture. Seventeen percent of all the agriculture is under irrigation. Here's the problem: where there is no rainfall now there may be significant rainfall in forty years from now. Where there is rainfall there may not be in forty years from now. How do we restructure the entire hydraulic system of the planet in one generation that separates your children from their children? Put it another way: anybody been to Yellowstone the last five years? Yellowstone? What's your name? Catherine, were you there in the summer? What, about seventy degrees, when you were there? Seventy? Well, in the Journal of Science, they did a computer model of what it may look like in forty years from now, we don't know, this is a projection, best modelling we have, and Catherine what they deduced is that the temperature range that is now in Yellowstone will have migrated way up into Canada in forty years from now. The trees . . . cannot migrate fast enough . . . to keep up with their own traditional temperature range, climate. Therefore the trees die, Catherine, and then, the

microorganisms, the plants and the animals in that *ecosystem*, they perish. Magnify that one example . . . to every biome . . . on this Earth, and we begin to understand the magnitude of . . . the *global* environmental crisis. And it's pretty personal, when I step on the accelerator, Jeremy Rifkin's CO₂ molecules up into the heavens; every time I engage in a energy economic activity *my* name is written into the history books of the biosphere.

In less than one hundred years we human beings have affected the entire biochemistry of a planet. If you measure human accomplishments to date in terms of power, this is the single greatest accomplishment of the human race.

Somewhere in the 1990's, I believe, there's going to be a critical point reached. Where the accumulating environmental and human debt . . . is going to be so acute that it will force . . . a dialogue around the planet. More significant than any dialogue we've seen up until now. And when that happens, there's likely to be four responses by the human race. One, this isn't happening. Ever been in therapy? Avoidance behavior. We now call it the John Sununu effect. (laughs) It's always tough working with a crowd that's already committed . . . alright. Number two, this is happening but I can't do anything about it. It is so *overwhelming*. Within that vacuum of cynicism and despair, we are likely to see very macabre religious and political movements emerge between now and the second millennium of the Christian era: it's coming. One, it isn't happening, two, I can't do anything about it, three, somewhere, somehow, someone at General Electric, General Dynamics, General Motors, they're going to come up with a quick fix. They're going to find a way to suck that CO₂ right out of the atmosphere. They're going to plug that ozone hole. I see I don't have to deal too much with that one. Alright. And the final one, all equally likely, scenario four. Just possibly . . . a leap of consciousness . . . by an entire generation. Only the third time in history this will have happened. A leap of consciousness to a new conscious plateau, we begin to think of ourselves, not as a nation, not as a series of ethnic and religious groups, we begin to think of ourselves as a *species* . . . housed among many other fellow travelers in the Earth kingdom. Now how do we . . . (applause) . . . how do we . . . we've got a lot of work to do. How do we begin to think as a species? Now that kind of leaves a lot of people, come *on*, now we've really gone off the deep edge, we've got all sorts of historical conflicts that seem not to be resolvable, and you're talking about a leap of consciousness in one generation? How can an entire population start thinking as a species? It cannot be done, people say. Well, as the speaker said earlier, if someone were to come here three years ago and say you could buy, you could buy the Berlin Wall in Bloomingdale's for \$9.95 a chunk . . . (laughs) . . . got it? A *playwright* the head of *Czechoslovakia*? Give me a break. Events are moving quite quickly. That means we have to give pause. We have to temper the euphoria, or our sense of frustration, with a deep sense of reflection about where we're heading.

How do we leap in consciousness to species politics, how do we go beyond the rhetoric? First of all, we can't have cheap grace. You know what cheap grace is? Any

neo-orthodox Christian philosophers, theologians? Okay, I'll give you the cheap version of cheap grace, you ready? You go to a Jimmy Swaggart rally. The guy got caught again, didn't he? (laughs) You go to a Jimmy Swaggart rally, and afterwards you're so moved by his eloquence you say "I have been saved." And the next morning you go out there in the driveway and there's the BMW, you stick that little bumper sticker on the bumper "Honk If You Love Jesus." You don't fight the powers and principalities, you don't bear witness to the coming of the kingdom, we don't walk in the footsteps of Jesus, we don't minister to the poor, God forbid, we don't re-distribute our wealth and commit ourselves to Jubilee, we just honk, honk, honk if we love Jesus, you know people like that? (cheers, applause) . . . alright, you know these people. Ha, ha, some of your friends . . . okay. Cheap grace and the body politic. Is it tempting to isolate out these great environmental and human tragedies, as if they could be neatly addressed through legislative initiatives? Electing the right people to office. Committing ourselves to a covenant or charter. These crises cannot be dealt with or addressed until we are *willing to do battle with the world view that gave rise to them*. That's what's missing at the Summit at Rio. That's what's missing at the *official* Summit at Rio. I sat in a room, I shouldn't tell you this, but I'll let you in on this, I sat in a room . . . for four days, three years ago, on the first little planning session on Rio. With Mory Strong and about twenty-five people. *Not one word* at that meeting about changing world views.

A world view is a world view when you don't know it's a world view. A way of thinking that's so embedded into the psychology of a species or a culture that we never challenge it, we never question it, yet it's world views that dictate our policies . . . that motivate our politicians, that underwrite our institutional foundation. Let me give you an example. Anybody here have a, ah, and keep thinking the global and human environmental crisis, anybody here have a digital watch? A digital watch. Okay, let me, what's your name? Shawn, let me see that watch, if that's the right one for me. Absolutely. Thank you. Alright. Keep thinking world views, and keep thinking global structures, now here's Shawn's watch, here's mine, what do you see on my dial that you don't have on Shawn's. Circle. You know if I were to come down here from another galaxy and I landed in this room at the Marriott, first stop, homo sapiens. Cute. But I don't know a thing about you, first thing I'd say is "show me your timepieces." If I know how you keep time, I'm going to know more about you . . . than any other part of your social experience. Time is the most intimate part of our consciousness. Yet, it is the most important part of cementing social relationships. St. Augustine, the great schoolman of the church, once mused, "What is time? I know what it is," he said, "until you ask me." So I have a circle on my watch, and what's going on on the watch, we've got what else on that watch? Hands. And what are they doing? Which way? Good. (laughs) I had a student at a university two years ago who said "counterclockwise." (more laughs) My watch has a circle on it, the hands are going clockwise, and they relate to what? Right. The sun, the rotation of the Earth, the Circadian reference of the

solar day, the last faint reminder that for eons of time, we measured time, in terms of our indebtedness to, the larger Earth rhythms that we are a part of. And if anyone ever asks you at a cocktail party "How do you know we're part of an organism?" Easy. Below our spatial reality, below the atoms, below the DNA, there is a temporal reality they have not even been able to understand. And in every species, there are biological clocks, more than we can ever count. And we're learning, that they are totally in synchronization, with the Circadian day, the lunar month, as in the menstruation cycles, the Circannual rhythms, men and women, all species, are totally temporally, rhythmically synchronized to the rotation of the Earth in the universe. An accident of history? Darwinian trial and error?

So. On my watch . . . oh, I'm not going to keep picking on you people up here . . . what's your name sir? Michael. On my watch you can see where the times come from, can't you. You can see fifty minutes past the hour, so there's history on there, right? You see a future on there? You can see where the time's going, and a present. So there's a lot of stuff going on on my watch. I've got a past, a present, a future, a circle relating to the Earth . . . now let's take a look at Shawn's watch. You see any circle on this digital? Anything relating to our obligations to the rhythms and temporalities of the Earth? Can you see where the times come from? Is there a future reference? All you got on Shawn's watch is now, now, now, me, me, me. (laughs) I know, it was a gift, I got it. This is a pretty good metaphor for a generation growing up with the *expediency* of the marketplace. A generation whose mind was destroyed when they were two years old on Sesame Street. You parents thought you were doing a service to your children, didn't you? The worst thing that ever happened to your kids was Sesame Street. How many grew up on Sesame Street here? How many grew up on Mr. Rogers? Alright, it did take Mr. Rogers ten minutes to put on his sweater, and I don't understand that . . . (laughs) . . . because what happened with Sesame Street, it taught children to learn so quickly, that they were stimulated by the electronic pulses but did not have the ability to be *reflective*, and by the time they get to school, I work with teachers . . . by the time they get to school, these kids are so hyped up, on the television sound bites and the computer and the sugar, that they do not have the *patience* to *reflect* . . . to ponder. In my parent's generation, if someone was a ponderer, they thought that they may become . . . a man of the cloth, they may become . . . a great intellectual or philosopher. Today if we say this kid's a ponderer, some teacher's going to throw him or her in a developmental disability class! (laughs) Well, it's a little like a Woody Allen movie, either you get the lines or don't. Did you ever go into the Midwest, and you're in a movie theater, and fifty people are saying, "Is that funny? Is that funny?" They should be in Terminator II, not Woody Allen, they got the wrong genre . . . okay. I don't mean that, I'm from the Midwest, let's be civilized here. God, it's starting to break down, it was so genteel before I came here! Is it me? I don't know. Alright.

If a civilization nails its time span to the moment, and loses a sense of history and the future, does that have any

relationship to the global environmental crisis, enclosure, and the human crisis on the planet? Eliminate history, eliminate obligations, covenants, contracts. Eliminate history and my time is not spoken for; I can have pure power in a vacuum. That's what Big Brother did. He remade history every day to suit the *expediency* of the political moment. And our kids have a little saying, are there any people here under twenty? . . . That should say something to us, we've got to get moving here, anyone under twenty? The young people have a saying, if they want to dismiss someone, they'll say "hey man, you're . . ." What's the other one, "hey man you're . . ." History. Because history doesn't exist for them. Eliminate history . . . eliminate continuity . . . between the generations. And narrow the time span . . . can we then steward the future? Shawn? Where are you? Have you been born again? Shall we bury this out at the Marriott Hotel in a kind of ceremony? (applause) Thanks. Alright.

World views. Alright, I'm going to try something, with you folks. This is a little sleazy way to learn, but, I'm going to try it anyway. Are you ready? One dollar. One dollar. See if you can get this. If I were to say to you what value has emerged in the last . . . how many have heard me speak in the last three . . . four years? You can't play this. If I were to say what value has emerged in the last hundred years, out of obscurity, did not exist more than a 150 years ago, it is now the dominant value of our civilization, critical to our science, essential to our technology, motivates the marketplace, absolutely underlines our economic theory, and pushes most of our private and public life, what is that value? (many answers) Greed and sex? (laughs) That's close . . . Ego . . . Y'all missed it, you got pretty close, but you missed it. You ready? You're going to really regret that you didn't get this, because this is the simplest. There are two basic coordinates: time and space. If we want to know the problems of our world view, go deep into the temporal value, and deep into the spatial value, and then we'll be able to re-learn our participation in the universe, you ready? Here's the temporal coordinate of the modern world view. It is this word. *Efficiency*. How important is that? Have you ever had anyone . . . efficiency is the prescription for disaster for this Earth. Efficiency is destroying the planet. Now you heard *real* crazy stuff, didn't you? That's how you know you're deep in a world view. No one's ever challenged that word for you before, have they? Efficiency. It developed in classical thermodynamics . . . in the late nineteenth century . . . and here's the definition: maximize your output, in the minimum time, using the minimum capital, labor, and energy in the process. You ready? Who popularized that term? Who was the intellectual? Frederick . . . Taylor! Principles of Scientific Management, stop-watching the workers, and then what entrepreneur put the concept of efficiency on-line? Ford. Exactly. Efficiency. If I were to ask, could you come up with another way of defining productivity in the world . . . why is efficiency a prescription for disaster? Maximize your output in the minimum time, using the minimum labor, energy and capital in the process. Find more efficient tools, in order to maximize the use of the Earth's resources faster and faster

and faster in less and less time, with less labor, energy and capital, you got it? That is the opposite of sustainability, because the planet's timetable has no relationship to our production and social schedules. And if we continue to produce faster and faster in less time, the Earth cannot recycle the waste and restore the stock. Sustainability has become a cheap term. Let's start talking about what's below that. Anybody want to begin to talk about *efficiency*.

What's the alternative? How about we knock off this and put *sufficiency*. Minimize your output, in the appropriate time, taking into consideration the needs of the community and future generations. The, ah . . . a lot of Washingtonians here, how many have visited the cathedral? Beautiful? Efficient? (laughs) Took ninety years to build that one. Little Italian stonemasons. It took time, labor, energy, and capital. But when you go over Washington in the jet, you see that building, it has *being* to it, not just becoming. It's not part of the *information* society, it has a sense of *ontology*, you got it? Downtown Washington, we put up these high-rises, they're all pre-fabs, seven weeks, seven floors. How long will those buildings last? How long will the cathedral last? See, one is efficient, the other is sufficient and sustainable. Many of you are world travelers, I see the veterans in this room, many people I've known over the years. You're world travelers, anybody been to Sienna? Sienna. Look at this! Is it beautiful? John, Sienna? And you go in there, and you got buildings that are a thousand years old, the streets are still cobbled, the sewer systems work, it was built with a lot of time, labor, energy, and capital. It was built sufficiently, and for sustainability. Ah, John, let me ask you, how many American suburbs do you think will be here in one thousand years from now? (nervous laughs)

Anybody here ever work at McDonald's? Let me see. Let me see. Anybody ever work at fast food here? Would you stand up for us for a minute, come on. All of you, stand up for a minute, help us out. Come on, don't be . . . come on, there it is . . . oh my God, can we have a moment of silence for these people? (laughs) Stand up, no no no, stay up, stay up, stay up, I want to talk to you, I want to talk to you. Can a hyper-efficient environment ever be a joyful, playful, empathetic, caring and nurturing setting? Did you feel . . . who was at McDonald's here? What's your name? Come here. Jay. Did you feel that the essential you was allowed to blossom in that setting? (laughs, applause) Well, let's try this. When you think of MTV, do the following terms come to mind: loving, caring, empathetic, stewardship? Alright. Well, that's what we've got to re-think, we've got to re-think it. *Efficiency*. Would we ever treat anyone we cared for efficiently? I love you honey, so I'm going to maximize my output in the minimum time. (laughs) I'm not sure we want to get into that. (more laughs) Shame on you. And you know in the eighties, the yuppie parents had, ah, quality time. Mom and dad would be out at six in the morning for power breakfast, then they'd have power lunch and power dinner, and then they'd finish up with power pumping iron, and then they'd come back and there's little Joshua and Naomi sitting there . . . they've been, ah, by themselves for about two hours, the nanny

left . . . it's funny they call them Joshua and Naomi now, you know, as we become increasingly less spiritual, we have to name all our kids after the bible, you know it's kind of a faint reminder . . . and so they say Joshua and Naomi, come over here, let's have a little . . . quality time . . . tell me a little about yourself. (laughs) Does this have anything to do with the global environmental and human crisis? Is this the age of progress, twenty-five percent of our species . . . I'll be more conservative, twenty percent of our species, is going to bed malnourished tonight. Never before in history have we seen this kind of tragedy. Progress has only been, as you know, I know the veterans in here, as you know and have preached for years, progress is only for that small, little group, in western Europe and the United States and Japan who have reaped the benefits at the expense of our fellows. And for twenty percent of our species, this has been the Dark Age. And if you go back to Paleolithic times, if you go back to Neolithic times, if you go back to antiquity and Medieval Europe, you will never see . . . twenty percent of a human race *going to bed hungry every night*. That's why you people are in this room, and that's why you people have committed your lives to restructuring our world view, re-thinking our lifestyle, and rebuilding the institutional framework of the Earth. That's what this is all about.

A tireless advocate of the Green revolution, Jeremy Rifkin is the author of many books including Entropy and Beyond Beef.

MEDITATION ON CHETH

I am the hedge of protection,
Enclosing the field of existence.
In this field thou dwellest,
And I am thy defense
Against the darkness which is without.
Yet is this hedge of safety
Also a wall of limitation,
And the darkness against which it defendeth thee
Is the radiant Darkness of the Limitless Light,
Too brilliant for thine eyes.

For within the wall of limitation
Is the field of mine activity
In the world of manifestation.
This, also is that which the wise call
The path of the House of Influence,
For into it descendeth the influx of my power.

Because it seemeth to be set apart,
It is also the field of sin and punishment,
Because limitation is the root of failure,
And sin is but the missing of the target of perfection.

Yet as the archer gaineth skill
By reason of aiming again and again at his mark,
Though in the beginning he miss it a thousand times,
So doth the fruit of sin,
Which men call punishment,
Perfect the skill of my chosen ones.

Behold, sin and punishment are one,
And the fire of punishment
Is the fire that refineth my works.
Even in the sinner I am the Actor,
And I, too, am the Sufferer
In the experience of punishment.

Thy pain is my pain,
Thy suffering my suffering.
Thy sorrows pierce my heart,
Thine anguish is mine anguish.

I stand not aloof, unmoved,
Watching my handiwork,
As a potter watcheth the clay upon his wheel.
Nay, not so,
For I am the clay,
And the wheel,
And the potter, too.
I am the work, and the worker,
And the means of working.

Take heed lest ye mistake these words.
Be not deluded by false reasonings.
They err who say,
"The Lord is the Doer of all,
Therefore may we do what pleaseth us,
For we can do naught of ourselves."

Know that the error of their thought
Is the folly that any man do what pleaseth him.
This false reasoning
Is rooted in the appearance of separateness.
The appearance of separateness
Cometh of necessity from my self-manifestation.
The delusion from it is the root of sin and pain,
Yet the delusion passeth
With the completion of the work
For which I enter into manifestation;
And because nothing can prevail against me,
Even the worst of sinners shall come
In their appointed time, to liberation.

If thou canst grasp it,
That liberation consisteth in the breaking down
And utter destruction of the hedge of protection
Which encircleth thee, and guardeth thee
From the terror of the Darkness which is without.

For when the work is finished in the field of CHETH,
When the Abode of Influence hath served its purpose,
Then shalt thou know, O Israel,
That thou hast naught to fear,
Naught to be guarded against.

Then shall the dreadful Darkness
Be revealed to thy perfected vision
As the flashing radiance of Light Limitless,
And from the Field of sin and punishment
Thou shalt pass,
Into the boundless freedom
Of my divine perfection.

-P. F. Case

MIRACLE IN SOUTH DAKOTA

On August 20th, 1994, at the same time that the Sun Dance was occurring at Pine Ridge, South Dakota, "Miracle" arrived. A North American Bison, she was born on a "buffalo" farm in Janesville, Wisconsin. Not an Albino, she is a *white* buffalo—a unique phenomenon in nature. The farm's owner has sworn to protect her granting full access to indigenous people, 24 hours a day.

According to the philosophy and theology in the legends of the Northern Plains Native American people a great event was to occur in 1994. It has happened. The White Buffalo has returned and this significant incident is a message heralding what is to come. The fourth and final age of humankind is upon us and with it comes the spiritual awakening for the human race. All indigenous people of the Earth today know of this final age of humankind, and we feel that the ceremonies, songs, and paint are the key factors in maintaining the balance of the Earth and our connection to Her; as well as direct action to prevent Her desecration. We still acknowledge the spiritual and natural laws governing this planet who is a living, breathing being. White Buffalo's return is a sign that the age of reconnection to the Earth is upon us, giving us hope and guidance for the times ahead.

-Coyote

AT THE LECTERN

Today's sermon will be delivered by the immortal Jacques Ellul, grandfather of the Situationists and author of *The Technological Society*. According to Ellul, "what characterizes technical action within a particular activity is the search for greater *efficiency*." Technique, as Ellul defines it, is truly the great weakness of the tool-wielding apes. In the words of Robert Merton, ours is "a civilization committed to the quest for continually improved means to carelessly examined ends. Indeed technique transforms ends into means . . . The Technical Man is fascinated by results, by the immediate consequences of setting standardized devices into motion." The glittering Spectacle feeds on this passive quality of fascination; in the Age of Absorption, we de-evolve into mere automatons. This is the underlying symbolism of the Eyeball with Fingers. When every individual agrees that a single most efficient technique exists for every objective, and that these techniques can and should be arrived at, all is lost. How can we defeat the overwhelming logic of efficiency? Surely not with technique; we risk becoming what we resist. Only *individual transformation* can stem the tide, and the spread of enlightenment becomes our greatest responsibility. John Wilkinson said of Ellul that "To him, to *bear witness to the fact* of the technological society is the most revolutionary of all acts." We share Ellul's profound conviction, as well as his hope, that humans may yet prove stronger than the powers they invoke. Dear brethren, I give you, Jacques Ellul:

The term *technique*, as I use it, does not mean machines, technology, or this or that procedure for attaining an end. In our technological society, *technique is the totality of methods rationally arrived at and having absolute efficiency* (for a given stage of development) in *every* field of human activity.

It is said (and everyone agrees) that the machine has created an inhuman atmosphere. The machine, so characteristic of the nineteenth century, made an abrupt entrance into a society which, from the political, institutional, and human points of view, was not made to receive it; and man has had to put up with it as best he can. Men now live in conditions that are less than human. Consider the concentration of our great cities, the slums, the lack of space, of air, time, the gloomy streets and sallow lights that confuse night and day. Think of our dehumanized factories, our unsatisfied senses . . . our estrangement from nature. Life in such an environment has no meaning. Consider our public transportation, in which man is less important than a parcel; our hospitals, in which he is only a number. Yet we call this progress . . .

It must be emphasized that, at present, technique is applied outside industrial life. The growth of its power today has no relation to the growing use of the machine. The balance seems rather to have shifted to the other side. It is the machine which is now entirely dependent on technique, and the machine represents only a small part of technique. If we were to characterize the relations between technique and the machine today, we could say not only that the machine is the result of a certain technique, but also that its social and economic

applications are made possible by other technical advances. The machine is now not even the most important aspect of technique (though it is perhaps the most Spectacular); technique has taken over all of man's activities, not just his productive activity.

From another point of view, however, the machine is deeply symptomatic: it represents the ideal toward which technique strives. The machine is solely, exclusively, technique; it is pure technique, one might say. For wherever a technical factor exists, it results, almost inevitably, in mechanization: technique transforms everything it touches into a machine.

It is an illusion—unfortunately very widespread—to think that because we have broken through the prohibitions, taboos, and rites that bound primitive man, we have become free. We are conditioned by something new: technological civilization. I make no reference to a past period of history in which men were allegedly free, happy, and independent. The determinisms of the past no longer concern us; they are finished and done with. If I do refer to the past, it is only to emphasize that present determinants did not exist in the past, and men did not have to grapple with them.

In my conception, freedom is not an immutable fact graven in nature and on the heart of man. It is not inherent in man or in society, and it is meaningless to write it into law. The mathematical, physical, biological, sociological, and psychological sciences reveal nothing but necessities and determinisms on all sides. As a matter of fact, reality is itself a combination of determinisms, and freedom consists in overcoming and transcending these determinisms. Freedom is completely without meaning unless it is related to necessity . . . We must not think of the problem in terms of a choice between being determined and being free. We must look at it dialectically, and say that man is indeed determined, but that it is open to him to overcome necessity, and that this *act* is freedom. Freedom is not static but dynamic; not a vested interest, but a prize continually to be won. The moment man stops and resigns himself, he becomes subject to determinism. He is most enslaved when he thinks he is comfortably settled in freedom.

In the modern world, the most dangerous form of determinism is the technological phenomenon. It is not a question of getting rid of it, but, by an act of freedom, of transcending it. How is this to be done? I do not yet know. That is why [I] appeal to the individual's sense of responsibility. The first step in the quest, the first act of freedom, is to become aware of the necessity. The very fact that man can see, measure, and analyze the determinisms that press on him means that he can face them and, by so doing, act as a free man. If man were to say: "These are not necessities; I am free because of technique, or despite technique," this would prove that he is totally determined. However, by grasping the real nature of the technological phenomenon, and the extent to which it is robbing him of freedom, he confronts the blind mechanisms as a conscious being.

If man—if each one of us—abdicates his responsibilities with regard to values; if each of us limits himself to leading a trivial existence in a technological civilization, with greater adaptation and increasing

success as his sole objectives; if we do not even consider making a stand against these determinants, then everything *will* happen as I have described it, and the determinants *will* be transformed into inevitabilities

... [My] purpose is to arouse ... an awareness of technological necessity and what it means. It is a call to the sleeper to awake.

ONENESS

I spent Christmas in a T-shirt this year, folks. Who says the planet isn't getting warmer? For the first time in history, we all face a common enemy. For the first time, we face a truly global crisis. Never before has man been united in this way. Even in the world wars, or the cold war, man was divided against himself. No longer. Everyone needs clean air and water, and food to eat. No living creature can survive prolonged contact with its own waste. No species can increase its population indefinitely.

We do not inhabit the vastness of space. We live in a finite world, with finite resources that must sustain all life, not just our own. The food pyramid we sit at the top of is an unimaginably complex web of interdependent living beings. A single pond contains more relationships than we can possibly count, and don't think people haven't tried. The trees that make our atmosphere breathable thrive within narrow temperature bands. When the temperature changes too rapidly, they die. The insects we fear so much play indispensable roles in the maintenance of our ecosystems. When the environment is contaminated with toxic chemicals, they die, and beings that depend on them die. When we kill insects, trees, animals, plants, or any living beings indiscriminately, carelessly, without consideration, we kill ourselves. Let's not waste any more time talking about whether there's a problem, or how big it is, or whose fault it is. We have meddled with the primordial forces of nature. We must atone. Let's start talking about solutions.

The Church of Euthanasia isn't asking much of you. We're not asking you to go to mass, or recite prayers, or sing hymns. We're not asking you to deny yourself sexual pleasure, or submit to some mighty paternal authority. We're not even asking you for money, though we could certainly use it. All we are asking you to do is not procreate, and not eat meat. It's really that simple. These two small sacrifices can have more effect on the future of the earth and her creatures than anything else you can do. You can change the world.

Everything else is strictly optional. If you feel inspired, you could give up your car if you have one, and use public transportation or a bicycle. You could plant a garden and try to grow some of your own food. You could try to use less electricity, or less water, or less paper or plastic. You could recycle more, or buy only recycled products. You could spread the word to other people, to friends and family and neighbors. If you're really ambitious, you could organize a group of like-minded individuals and do all of these things, together. With enough of you working together, you might even be able to build a solar or earth-heated home somewhere. It sounds harder than it is. There are resources out there to help you. People are doing these things right now. But if you can't do them, don't despair. If you're too lazy, or too poor, or too afraid, even if you honestly just don't want to, it's okay. Just by choosing to not procreate, and not eat meat, you've already done the minimum. You can pat yourself on the back. You can feel good about yourself. You are changing the world.

There are those among us who know the truth, and willingly choose to ignore it, out of selfishness, or avarice,

or pride. Let's not kid ourselves; there is evil out there. There are forces of darkness and light in the world. In the immortal words of Ghandi, "what you do will not matter, but it is very important that you do it." It is not the exact sequence of events, but the *principle* that counts. The world needs each and every one of you to fulfill your destiny and achieve enlightenment, here and now. Alone, your life is a tiny, flickering flame. Joined together in harmony with all other beings, your life force becomes a blinding white light that illuminates the darkness and overcomes evil. Look within yourself, and know that there is hope. The earth was created with love. Feel love, for the living earth, for your fellow travelers, and above all for yourself. With love, you will find the strength to heal yourself.

Probably love has totally disappeared from this world. Love implies generosity and care, not to hurt one another, not to make another feel guilty, but to be generous, courteous, and behave in such a manner that your words and thoughts are born out of compassion . . . Everything in the world as it exists now, the society, the family, the parents, the children – they have no love. Do you think there would be wars if they had love? Do you think there would be governments that consider it perfectly all right for you to be killed? Such a society would never exist if your mother and father really loved you, cared for you, looked after you and taught you how to be kind to people, how to live and how to love.

-Krishnamurti

A WORD OF WARNING

A related point, central in Ellul's thesis, is that modern propaganda cannot work without "education"; he thus reverses the widespread notion that education is the best prophylactic against propaganda. On the contrary, he says, education, or what usually goes by that word in the modern world, is the absolute prerequisite for propaganda. In fact, education is largely identical what Ellul calls "pre-propaganda"—the conditioning of minds with vast amounts of incoherent information, already dispensed for ulterior purposes and posing as "facts" and "education." Ellul follows through by designating intellectuals as virtually the most vulnerable of all to modern propaganda, for three reasons: (1) they absorb the largest amount of secondhand, unverifiable information; (2) they feel a compelling need to have an opinion on every important question of our time, and thus easily succumb to opinions offered to them by propaganda on all such indigestible pieces of information; (3) they consider themselves capable of "judging for themselves." They literally need propaganda.

-Konrad Kellen, from the preface to Jaques Ellul's "*Propaganda: The Formation of Men's Attitudes*"